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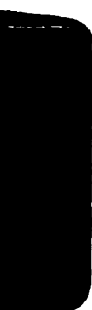
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**Entlassung der Abiturienten**

Sonnabend den 17. Juni um 11 Uhr

ladet

*im Namen der Schulverwaltung und des Lehrercollegiums*

ergebenst ein

**der Direktor**

***Dr. Carl Boettcher.***

- INHALT:** 1. The Indo-European systems apara and para in their development in the Teutonic languages von Dr. R. Dahlmann.  
2. Schulnachrichten vom Director.

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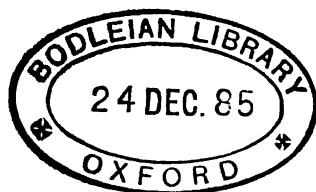
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THE  
DEVELOPMENT OF THE ARYAN ROOTS  
APA AND PARA

IN THE  
TEUTONIC LANGUAGES.

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I.

The Gothic Adverbs of Place and Prepositions belonging to  
apa and para.

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1876  
DRUCK VON FERDINAND SCHLOTKE,  
HAMBURG.





Notwithstanding many a variation of meaning, I find myself unable to separate the Scr. *pa-ra* etymologically from *apa-ra*." These words of Pott's in his „Etymologische Forschungen“, Vol. I pg. 457 caused me to compare the Gothic localadverbs etc. which are to be referred to these roots and to inquire somewhat closely into their employment. These considerations I give in what follows, and, first of all, I treat of the Scr. *apa*, the positive of *apara*, the Gothic preposition *af* and its family.\*)

The primitive form, as already remarked, is *apa*, as it appears in the Scr. *apa*, away, forth, back, as a preposition with the ablative away from and in the Zend. *apa* with the ablative from (*apa-ra* distant), Grk. ἀπό, Lat. *ab*. Its original Germanic form was *aba*, as it has been preserved in the O H G. along with the weakened *abe*, *ab*. The preservation of the old final-sounding *a* — notwithstanding the law of final sounds, the German „Auslautgesetz“, i. e. the tendency to shorten or absolutely drop originally final vowels — is explained, as it appears to me, from an accentuation of the last syllable corresponding to the Greek.

The Gothic *af* is regularly displaced. Yet the mediae appears in combination with the interrogative *-u*, John, 18, 34: *abu*; cf. *ub-uh-vopida*, Luke 18, 38. In a purely adverbial sense *af* is not employed; it is joined with the dative-ablative denoting separation and out-going point. In a similar sense it appears as a prefix. In the OHG. *aba*, *ab* is rare as a preposition; on the other hand it is a frequent adverb in free verb-composition. The O. S., O. N. *af*, and the Fries. As. *of* corresponds to the Gothic *af*.

The next further development of *af* was *\*afana* (cf. the Zend. *apa-na*, or the suffix *-ana*), preserved in the H. G. *vona*, which has supplanted the preposition *aba* and rendered it unnecessary, O. S. *fana*, *fan*. The OHG. *fona*, MHG. *vone*, *von* is also used as an adverb, like *distant*, *separate from*. In the relation of changed radical vowel (Ablaut) to *af*, *aba* stands the prefix *ib* in *ib-dalja* (dative *ib-daljin*, not *iddaljin*, Luke 19, 37) descent, a way leading downwards, *καταβαις*, cf. As. *of*, *äf-däle* praecipitium, descensus and *ib-uks*, backwards (*ni gavandjai sik ibukana eš tā ǝntaw* Luke 17, 31; *galithun ibukai* John 6, 66. 18, 6), which, with Meyer, I place for the Scr. *apāñk'*, retroversus, avorsus, notwithstanding the not

\*) The details are to be found in Grimm's „Deutsche Grammatik“ III, 199 ff. Pott's „Praepositionen“, 435 ff. Bopp's „Vergleichende Grammatik der indogermanischen Sprachen“, III, 492 ff. Meyer's „Gothische Sprache“, 418 ff.

regularly corresponding guttural. The OHG. *abuh*, *abeh*, MHG. *ebih*, *ebch*, NHG. according to dialect *ebisch*, O. S. *avuh*, English *awk*, perverted, bad, are corresponding derivations from *aba*. The superlative of the presumable *iba*, *ib* we see (in *iftuma*, sequens) only in the combination *iftumin daga* τῇ ἐπαύριον. *Abant* also, Goth. \**ēbands*, O. S. *āband*, Fr. *āvend*, A. S. *æfen*, belongs, according to Grimm D. W. to this; cf. the Scr. *apānk'*, *aparās*, which, among other significations, has that of Westerly; Grk. ὀψέ. To admit a verb *iba*, *ab*, *ebum*, *ibans*, is neither necessary nor advisable.

If we now consider the employment of *af* (OHG. *vona* (*aba*), As. *of*, O. N. *af*, O. S. *fan*, *fon*, *af*) as a preposition in the Gothic, it is as such always joined to the dative, and is related to the other preposition of separation *us*, as the Grk. ἀπό: ἐξ and the Lat. *ab*: *ex*. It means from, hither from in the sense of separation, sundering, descent, and is employed:

a) in reference to place, α) after the intransitives *afgaggan*, *afleithan*, *atsleigan*, *atgaggan*, *afinnan*, *afstandan*, *anastodjan*, *driusan*, *qiman*, *usgaggan*, *galeithan*, *afskaidan sik*, *urrianan*, in order to indicate the departing-point of the movement, Grk. ἀπό, rarely ἐκ or παρά τινος. In *usgaggandeins af thamma hlaiva gathlauhan* Mk. 16, 8 *af thamma hlaiva* belongs to *gathlauhan*; on the other hand, in *usiddjedun unhulthons af managaim* (Lk. 4, 41), in *mahts af imma usiddja* (Lk. 6, 19), in *anabaud ahmin thamma unhrainjan usgaggan af thamma maun* (Lk. 9, 29, 33, 35) the preposition *af* forms with the prefix the one idea „aus — heraus“, English out of.

β) After the transitives *niman*, *usniman* (thata vaurd af hairtin, not „von weg“, from, but „aus“ out of, *afniman* (tho *gajukon af smakkabagma* Mk. 13, 28), *lisan* (*veinabasja af thaurnum* Mt. 7, 16), *galisan*, *afvalvjan* (stain af daurom hlaivis Mk. 16, 3), *gadrausjan* (mahteigans af stolam Lk. 1, 52), *afvanajan* (afgudein af Jakoba Rom. 11, 26), *afvaggjan* (afvagidai af venai Col. 1, 23), *afhrisjan* (mulda affotum Lk. 9, 5) *vairpan* (*vairp augo af thus* Mt. 5, 29), *usvairpan* (unhulthons af thizai „aus“ out of).

γ) after verbs which signify to liberate, save, abstain from anything, Grk. ἀπό τινός: *andbindan*, *gaainan*, *gahailjan*, *gahailnan*, *gasviltan*, *galausjan*, *gaskaidan sik*, *hailana visan*, *hrainjan*, *lausana visan*, *lausjan*, *uslausjan*, f. i. *lausei uns af thamma ubilin* Mt. 6, 13; *andbundanai vaurthum af vitoda* Rom. 7, 6; *hrainjam unsis af allamma bisau-leino* 2 Cor. 7, 1; *gahailida managans af sauhtim* Lk. 7, 21; *gahailnoda af thamma slaha* Mk. 5, 29; *haila sijais af thamma slaha* Mk. 5, 34; *lausai sijuth af Kristau* Gal. 5, 4; also: *ei gahabaith izvis af kalkinassau* 1 Tess. 4, 3; *af allamma vaihte ubilaizo afhabaith izvis* 1 Tess. 5, 22. — In vaurd *gafulgin vas af im* Luke 18, 34, the Grk. ἀπ' αὐτῶν has influenced the translator; *faura* is usually employed in this sense.

δ) *af* indicates the origin of a person or thing: *hansa mikila manageins af allamma Judais* Lk. 6, 17; *af mathla, niba daupjand ni matjand*, „come from the meeting“, Mark 7, 4, and with an ellipsis of *landa*, *veiksa* or *baurg*: *manna gabigs af Areimathaias* Matth. 27, 57; *Lazarus af Bethanias* Mark 15, 43; cf. Gal. 4, 24.

ε) It stands partitively, separates a part from the whole: *thamma fairnjin ni gati-mid thata af thamma niujin* τῷ παλαιῷ οὐ συμφωνεῖ ἐπιβλῆμα τὸ ἀπὸ τοῦ καινοῦ Lk. 5, 36; *hundos matjand af drauhsnom barne* Mark 7, 28; *jota ains aiththau ains striks ni usleithith af vitoda* Matth. 5, 18; *af thaimeis sumai ὧν τινές* 1 Tim. 1, 6.

ξ) as special phrases *af taihsvon*, *af hleidumein* to the right, to the left are to be noted: Grk. ἐκ δεξιῶν, ἐξ ἐναντίων Mt. 25, 41. Mk. 15, 27. Lk. 20, 42 etc. We find, however,

Eph. 1, 20 gasatida (ina) in taihsvon sein a i, just as the Lat. shows a dextrâ and ad (in) dextram; both expressions are of almost the same meaning.

b. In reference to time *ἀπό*, only Mk. 10, 6 af anastodeinai gaskaftais and 2 Cor. 8, 10 af fairnin jera.

c. *af* is found in a figurative sense, in order to indicate the cause, by, through, by means of, *ὑπό τινος*: *af saurgom* — *afhvapnand* Lk. 8, 14; ni gajiukaizau af unthiutha sk gajiukais af thiutha unthiuth Rom. 12, 21; Gal. 1, 1 ni af mannam ni thairh mannan (*ἀπό*) cf. Gal. 2, 6; 2 Cor. 3, 18; especially in the phrase *af mis silbin* etc. of myself, by one's own power. — *af mis silbin*: *ἀπ' ἑμαυτοῦ* John 7, 28. 8, 28. 14, 10. 16, 13; *af uns silbam*: 2 Cor. 3, 5; *af sis silbin* John 15, 4; *ab-u thus silbin*: John 18, 34.

The amplifications of the root *apa*, *af* are, next of all:

*af-ta* behind: tho *afta* ufarmunnonds τὰ ὀπίσω ἐπιλανθάνομενος; *-ta* (i. e. *-tha*, *-da*) is the suffix of the superlative which appears in this simplest form, especially in the ordinal numerals *ἑκ-το-ς* sex-tu-s saih-s-ta, fimf-ta, niun-da, ahtu-da etc., but quite corresponding are adjectives in the Greek derived from prepositions by means of this *-ta*, as *ὑπα-το-ς*, *ἔσχα-το-ς*, *πρῶ-το-ς*. The final *a* of *afta* points to an instrumental. The High-German is ignorant of this form; on the other hand we find *afta* in a somewhat different sense in the O. S. *eft* denuo (cf. Grk. *ἄψ*, *aftra*) deinde (Scr. *apa-ra-m*), in the A. S. *eft* deinde, rursus, iterum; Fries. *efta*, *eft* both post, pone, and deinde and rursus; Engl. *aft* adj. and adv. behind in the ship, abaft, astern. The O. N. *aptan* evening shows the same suffix.

c. With *-ana*, *-na* is further formed *aftana*, from behind *ὀπισθεν* Mark 5, 27. O. N. *aftan* a tergo; A. S. *āftan*; O. S. *at aftan* postremo, cf. the O. H. G. *aftanōntic*, *aftanantig* posterior, imus. Unquestionably are the Grk. *ὀπισ-θε ὀπισθιος* and *ὀπίσσω*, *ὀπίσω*, which is formed like *περίσσω* and others (originally *apatja*, cf. Scr. *apatja-s* offspring) most closely related.

From *apa*, with the suffix of the comparative *-ra* is the adjectival root (Scr. Zd. and Indogermanic) *apa-ra* derived: diversus, remotus, sequens, alter, cf. Grk. *ἡπερο* in *ἡπεροπείω*, to prevaricate, to deceive (cf. *ἄλλος* and *ἕτερος* in the sense of *καός*). From this comparative springs the adverb:

d. *afar* thereafter or thereupon, afterwards; (*afaruh than*, postea) with which the Scr. *aparam* porro, insuper is identical, so that we prefer to take *afar* as a Neuter. Yet the *i* might, as in *ufar*, have dropped off. *Afar* is usually a preposition in connexion with the Accusative and Dative: after, Grk. *μετά*, of place, of time, abstractedly. It appears as a prefix before verbs and substantives: *afardags* dies posterus, the day after, the following day; cf. the M. H. G. *afersontag*, *aftermentag*, (Weinhold, I, 259), and *afarsabbatus*.

In Luke 1, 5: vas gudja namin Zakarias us afar Abijins *ἱερεὺς τις ὀνόματι Ζ. ἐξ ἐφημερίας*: *Ἀβιά*, *afar* is the Dative of a feminine substantive *afars* = series or stirps. progenies (cf. v. 8 in vikon *kunjis* seinis ἐν τῇ τάξει τῆς ἐφημερίας), which is declined in the singular like *nahts*, *alhs*, *baurgs* and others, i. e. according to the consonant declension, but without a connecting vowel.

The adjective *\*afara* is expanded by means of *-an* in the O. S. *avaro*, *abarō*, (weak Masculine) descendant, successor, A. S. *eafora* id.

Before we go on with the description of *afar* and its development, we here introduce by way of parenthesis what is necessary on the use of the Gothic preposition related to it.

It has after it the Dative to indicate rest in and also the Accusative to indicate direction to a place, corresponding to the Lat. prepositions *in* and *sub*, which also distinguish rest in and movement to a place by the Ablative-Locative and the Accusative.

**Afar** corresponds to the German „nach“, after, in all its significations, cf. O. H. G. *af-tar*, which is joined to the accusative, if it means „nach hinten hin“<sup>\*)</sup>; O. S. *af-tar* with the dative (Instrumentalis); As. *äfter* with the dative, O. N. *ep-tir* with the dative and accusative. — In the Gothic a peculiar distinction has been established in as much as *afar* with the accusative is applied exclusively to time.

A. *afar* with the dative: after, behind.

a. local = *ὀπίσω*; hirjats afar mis Mk. 1, 17, galithun afar imma Mk. 1, 20, cf. John 12, 19; laistjai afar mis Mtth. 10, 38. Mk. 10, 34; afar mis Lk. 9, 23. 14, 27. Especially so is *ἀκολουθεῖν τινι* periphrased either by laistjan afar: Matth. 8, 1, 22. 9, 9. Mk. 1, 18. Lk. 5, 11 etc., or by gaggan afar: Matth. 9, 9, 19. Mk. 2, 14, 15 etc. There is no difference between the two: at the most Ulfilas preferred laistjan in the imperative; gagg afar mis only Mark. 2, 14.

b. after (past) in time: sa afar misgagganda *ὀπίσω* Matth. 3, 11; svinthosa sa afar mis Mk. 1, 7; afar thamma hlaiba galaik in jainana Satana *μετὰ τὸ ψωμίον* John. 13, 27.

c. referring to abstract notions: α. after, indicating the end striven for, the object to which an action points or aims: afargagga afar sigislauna *ἐπὶ τὸ βραβεῖον* Phil. 3, 14; gaggith afar thamma fralusandin *ἐπὶ τὸ ἀπολλῶλος* Lk. 15, 4; doubtful is Mark 10, 24.

β. according to, in conformity with, secundum: haihaitan ina afar namin attins *ἐπὶ τῷ ὀνόματι* Lk. 1, 59; afar vaurda *ἐπὶ τῷ ῥήματι* Lk. 5, 5; Kristus gasvalt afar bokom *κατὰ τὰς γραφάς* 1. Cor. 15, 3; afar thaime i gatavida *πρὸς ᾧ* 2. Cor. 5, 10; afar is viljin *εἰς τὸ ἐκεῖνον θέλημα* 2. Tim. 2, 26.

B. *afar* with the accusative, determining the time, Grk. *μετά τι*: Matth. 37, 53, 62, 63. Mk. 8, 31. 9, 2. 13, 24. Lk. 1, 24. 1. Cor. 11, 25. Skeir. II, a etc.; afar dagans *δι' ἡμερῶν* Mk. 2, 1; afar letil *μετὰ μικρόν*, Mt. 26, 73. Mk. 14, 70. afar ni filu: haud multum post Skeir. VI, a; especially *afar thata*, thereafter, *μετὰ ταῦτα* postea Mt. 8, 5. Mk. 16, 2 etc.; *afar thatei* postquam Mk. 1, 14. (*μετὰ τὸ* c. Infin.) Skeir. VII b; varth bithe afar thata, *ἐν τῷ παρθεῖν* „darauf nachher,“ thereupon, afterwards Lk. 8, 1; inuh tho afar thata, *χωρὶς τῶν παρεκτός* 2. Cor. 11, 28.

To *afar* belongs further the O H G. *avar*, *avur*, *afar*, M H G. *aver*, *aber*, contracted O H G. *aba*, *abo*, M H G. *ave*, *abe*, *ab*, rursus, iterum, contra, sed; tamen, attamen, The original local meaning has perhaps been preserved in *avar-sprácha*, deuteronomium; *avurchalawér*, recalvaster, *avarpurt* regeneratio. Otherwise it expresses repetition even in composition; *aber* in the moral sense of persevere, bad as in *Aberwitz* (imbecility) *Aberglaube* (superstition) occurs for the first time late.

Already have we seen in a former remark, how *afta*, post, pone receives in the O. S., A. S., Fries. *eft* the signification of iterum; also the Scr. *aparam* means, besides porro, deinde,

<sup>\*)</sup> Graff, Praepositionen, S. 148.

*etiam* in the sense of once more. The adversative meaning of *aber* is easily developed from the idea „wider“ against; cf. the Scr. *param* = *deinde*, *porro*; *contra*, *verum*; Mod. Grk. *παρά* = *ἀλλά*. — In the Gothic

e. *aftra* derived by means of *-tara* is used for translating the Grk. *πάλιν*. Its form entirely agrees with the Scr. *apa-tara-s*, the further, other, adv. *apataram*, further, Grk. *ἀπο-τέρω*. We may derive the signification „wider“ against either from that of the following, further, or as we have already perceived in *afar*, *apara* the sense of behind, backwards, we may compare the Latin *rursus* derived from *revorsus*. And thus does *Aftra* also really stand locally in the sense of back, backwards: Luke 9, 62 *saihvands aftra bléþwon êis τὰ ὀπίσω*; 19, 15 *biþe atvandida sik aftra ên τῷ ἐπανελθεῖν αὐτόν*; 2, 43 *miththane gavandidedun sik aftra ên τῷ ὑποστρέφειν αὐτούς*. Usually and very frequently it is the translation of *πάλιν*, of which no proof is needed; *δεύτερον*: John 3, 4 cf. Skeir II, b, c. In particular should we take notice of the verbs with which it serves for periphrasing Greek composites: *aftra gebotan ἀποκαθιστάναί* *restaurare*, to restore, Mk. 9, 12; *aftra gehaitan ἀντικαλεῖν* to invite in return Lk. 14, 12; *aftra gasatþjan ἀποκαθεσθάναι* to put to rights again, Mark 8, 25; *aftra gastoth so handus is ἀποκατεστήθη ἡ χεὶρ αὐτοῦ* Mark 3, 5 cf. Luke 6, 10; *aftra usfulljan ἀνακεφαλαιώσασθαι*, to achieve Eph. 1, 10 (Röm. 13, 9, we find *usfulljan* alone); *aftra gagavairthjan καταλλαγήναι* to be reconciled again, 1 Cor. 7, 11.

f. *af-taro* from behind, behind, has preserved the fuller suffix: *atgaggandei* (du) *aftaro attaitok skauta vastjos is προσελθούσα ὀπισθεν ἤψατο τοῦ κρασπέδον τοῦ ἱματίου αὐτοῦ* Matth. 10, 20. Luke 8, 44; *standandei aftaro* = *στάσα ὀπίσω*, however, will be found Luke 7, 38, cf. *afšana*.

While *afar* which served as a preposition in the Gothic, was used in the O H G. as a conjunction, the O H G. *after after*, M H G. *after*, corresponding to the Gothic *aftra*, is altered in its usual employment and has become a preposition; besides these occurs also an adjective *afstar*, M H G. *after* posterior, subsequens, and *afstar* stands as an adverb of locality in the sense of behind, and (*hëar after*, *dâr after*) in the sense of time hereafter, thereafter. The preposition *after* was soon supplanted in the H. G. by the recently originated *nâh*. The O. S. *after after* is as an adverb = the Latin *postea*, *tum*, *deinde*; as a preposition with the dative and instrum. = *post*, *secundum*; the A. S. adverb *æfter* = *postea* (Beón. 315 H. we find it in the meaning of the Gothic *aftra*, back), as a preposition with the dative *post*, *secundum*, *propter*. — O. N. *aptr*, *rursus*, *retro*, corresponding to the Gothic, *aptarla retroversus*, *aptr-borinn* born again; *eptir* (abbrev: *eft*) with weakening of the *a* to *i* stands as an adverb = thereafter, afterwards, back (*eptir hafa re-tinere*), and as a preposition with the dative and accusative = *æfter*, according to.

Of the old superlative *af-tu-ma*, derived from *aftra*, Lat. *pos-tu-mus*, and with doubled comparison *af-tu-m-ist-s* (cf. *hin-du-m-ist-s*) *ἔσχατος*, the last, *postremus*; the remaining dialects, with the exception of the A. S. *æftemest* *postremus* (Grimm, Gr. III, 628) are ignorant. Besides *afsuma* the Gothic also offers the form *iftuma*, but only in the phrase *iftumin daga*, die postero, τῇ ἐπαύριον Matth. 27, 62, where, as Grimm remarks, an otherwise uncommon assimilation may have taken place.

That with the whole related particles hitherto dealt with, the Scr. *paçk'ât* from *paç-k'a* for *pas-ka* Adverb after, behind (with the genitive), afterwards, *paçkimas* the last, *paç-nê* (prepos. with the accusative) behind, the Grk. *πύματος* *extremus* for *ποσ-ματος*

(v. Curtius G. Z. 668), the Latin *pos*, *post*, *posterus*, *postremus*, *pō-ne* for *pos-ne* are also related and have consequently lost the final-sounding *a*, appears to me to be almost unquestionable. In the Grk *ὀπίσσω* and *πύματος* both forms consequently lie before us.

As we observed in the outset, Pott conjectured, that even the Indogermanic root *para*, to which we intend now to pass on, and which forms the basis of a long series of adverbs, is identical with the *apara* (comparative of *apa*) already discussed. So do I, then, at once connect *para* here, in order to be able quite clearly to make the correspondence of the derivations from both roots observable.

I presuppose for the comparative form *para-s* the significations of the Scr. as originally — they are distant, following, surpassing, best, different, foreign, hostile. From it the following adverbs spring: (cf. Curtius No. 346, 347, 357, 359) Scr. *param*, further, very; behind, after (c. Instrum.), *para-tra* properly elsewhere, in the other world; *parā* (an old instrum.) aside, away, forth; *parē* (locat.) thereupon, henceforth; *parēna* (instrum.) further on, beyond (or by); *paratas* further, forth; *pari* (locative of a shorter *par*) adv. round, with the accusative round, towards, at (or to) over, with the ablative hither from, before, Adject. very; *pari-tas* c. Gen. round about. — With weakening of the original *a* to *u*: *puras*, ante (c. Gen.) before, earlier; *puras-tāt* before, earlier; *purā* olim; *pūr-va-s* forward, earlier, older; Prefix *pra-* before, forwards, away, very, *prāk'*, forward, earlier, easterly, *prāk* adv. before, beforehand (c. Abl.); *pra-ti* prefix and preposition, contra, versus. — Grk. *παρά*, *παρά* (locat.). *παρ*- besides; along, by; *πάρως* earlier, before, (cf. Scr. *puras*) *προ-πάρου-θεν*; *πέρα* ultra, trans; *περᾶτος* ulterior, *πέρας* aim, end, cf. Scr. *pâras* ripa ulterior, *pâram* finis; *περί* about, over; Prefix very; *-περ*; *πρό*; *πρῶτο-ς*; *πρῶν*; *πρῶτ*, *πρόσσω*, cf. Scr. *pra-tha-mus* primus, *prâ-ta-r* mane; *προ-τί* to, by, *προς-θεν* before, beforehand. — Latin: *per*, preposition, augmentative prefix, cf. the Scr. *pari*, Grk. *περί*; *pro* *prôd*, *prae*, *prior*, *primus*, *porro*, *pris-cus*, *pristinus*. — Lithuanian: *pēr* through; *par* — back, cf. *πάλιν*; Ecclesiastical Slavonic *pra*, *pro* before, *pru-vj* primus; Lithuan. *pra* before, past, *pro* through, for, *pirmas* primus, *pirm*, preposition, before; Ecclesiast. Slav. *pro-ti*, *pro-ti-va*, Lith. *prėss*, towards, against.

In respect of the verbal-root *par*, Germanic *far-an* etc. cf. Curtius No. 356, Grimm „Geschichte der Deutschen Sprache“ I, 397. The preceding enumeration is by no means complete. I have only given it as a preface in order to be able to refer in the following representation to the individual forms. So far as the Gothic Adverbs now to be considered give occasion for it, one or the other formation shall be more closely described. In what follows I refer to the numbers cited in Curtius. *προ* and *προ-τί* form number 380 and 381.

We can distinguish three Germanic primitive forms, viz. *fra*, *fira*, *fura*.

#### A. *Fra*

a) *fra-* is only a prefix, inseparable, like the O H G. *far-* *fer-*, *fir-*. It signifies something faulty, erroneous, perverse, therefore abandoned, otherwise in *malam partem*, just as the Scr. *parā* is also employed in this sense: *parā-dā* to destroy, *parā-bhū* to founder; similarly the Grk. *παρά*: *παρά-κινῆν* to derange, to put out of joint, to confuse, *παρά-πείθω* to deceive, to slander; *παράσινα σήματα* mala omina; the Latin *per-*: *per-dere*, *per-ire*, *per-versus*, *pe(r)-jurus*. Then *fra* often only strengthens or augments the verbal idea whose completion and accomplishment it indicates. Here also the Lat. *per* and the Grk. *παρ*- and *περί*-, especially the Scr. *pari*-, may be compared.

In the O. N. the preposition *frá* appears with the dative, from, hither from, cf. *παρά* with the genitive. The length of the final sounding vowel is not original, cf. *sáis* = Goth. *sa*. As a prefix *frá* is partly privative, partly amplificative. *frá-vita* amens, *frá-bær* praeclarus. In the As. *fræ* -(or *frä*) is an occasional prefix with the meaning of the Goth. *fra-*, in like manner the O. H. G. *fra-*: *fra-paldi* temeritas, *fra-tât* scelus, *fra-sûmîc* desidiosus, *fra-wâs* anathema and some others.\*)

The O. H. G. inseparable *far-* *fer-* *fir-* (cf. *sa-* *si-* *sc-*, *ar-* *er-* *ir-*) which has quite the meaning of the Gothic *fra-*, stands, so far as we are right in admitting that *far-* (also *für-* in As.) is the original form of the particle, to the Grk. *παρά* somewhat more closely than *fra*, for both, however, we shall be obliged to regard *parâ* or *parâi* (Grk. *παρά*, Scr. *parê* locative) as the primitive form. The As. O. N. *for-* belongs formally to C.

b. Another prefix, only in the Gothic, which may be referred to, is *fri-*, which is allied in sound to the Grk. *περί*, Scr. *pari*. It appears only in the presumable verb *fri-sakan*, to represent, to show, from which *frisahts*, image, example, riddle *εικών*, *τύπος*, *ὑποτύπωσις*, *ὑπόδειγμα*, *ἀνύγμα*, *gafrisahtjan*, to copy, *gafrisahtnan*, to be a copy, are derived.

We may cite *sang*, *sag*, Scr. *sang'*, to hang, to fasten to, as the root of *sakan*, and compare the Latin *signum*. *Fri-* has either the sense of *παρά*- in *παρά δεικνύναι παράδειγμα*, or of *πρό*-, before; cf. *fair*. —

c. From the Scr. *para*, by means of the suffix of the superlative *-ma*, proceeds the adjective *para-mas* summus praestans. To it corresponds a Germanic and Gothic *\*frams*, which is clearly preserved in the O. N. *framr* surpassing, robust, and in the As. *fram* praestans, strenuus (besides *freme* = *framja*.) — The neuter of this adjective forms the adverb *fram*, prorsum, forwards (cf. the As. *fram*, *from* as a second member in composition, f. i. *sîd-fram* profiscendi cupidus). So it appears in Luke 19, 28: qithands thata iddja *fram* ἔμπροσθεν. The comparative *fram-is* has the same meaning: inn gaggan framis *προβαλῆναι* Mark 1, 19; framis galeithan *προκόπτειν* progredi, Rom. 13, 12; so also in the compound *framaldrs* aetate proventus, *framgahts* *προκοπή* progressus, *fram-vigis* (cf. in another sense *φρουρός*) in omne tempus, *framvairthis*, in posterum. Exactly in correspondence with this is the O. N. *fram*, forwards, beforehand local and temporal, with the comparatives *fremr* = Goth. *framis*, and *frammar*; so also the O. H. G., M. H. G. *vram* forwards, further, forthwith, the O. H. G. prefix *fram* = pro-; O. S. *fram* with the dative forth, out; As. *fram*, *from*- away, forth, Engl. *from*.

*Fram*, to the more detailed account of which we now proceed, usually stands with the Dative- Ablative, and indicates the space-filling and temporal from something hither, out from something, Grk. *ἀπό* and *ἐκ*. Its primitive meaning is on the part of, and the As. and English agree in their employment of *from* with the Gothic. *Fram* seems to me to form in its local relation the opposite to *at*, as *af* to *ana*. Much more frequently than *at* and *us* it denotes the departing point in respect of time. The signification *ὑπέρ τινος* and *πρὸς τινος*, which *fram* more frequently has, reminds us of the etymological connection of *faur* and *fram* with each other, and with *παρά περί*. But *fram* serves chiefly for the periphrasis of the active subject. The O. H. G. has united *fram* and *af* (partly also *us*) almost entirely in its *fona*. In the remaining dialects also the richness and clearness of the Gothic language seems to me to be debased and

\*) Grimm, D. Gramm. II. 731.

obscured. In O. H. G. *fram* appears as a preposition but in two passages\*); on the other hand it continues in the As. *from*, Engl. *from*, O. N. *frá*.

a) of place: from, hither, ἀπο τινος. — fram andjam airthos, Mark 13, 27; Philippus sa fram Bethsaeida, John 12, 21; quinos thozei laistidedun afar Jesua fram Galeilaia Matth. 27, 55; especially after *qiman*, f. i. Mark 8, 11. 1, 19. 5, 35. 14, 43. (παρά τινος), Gal. 2. 12. 1 Tess. 3, 6, just as one says *qiman at*; — gavandida sik fram Jaurdanau (παρά) Luke 4, 1; ik fram gutha urran (*at gutha visan*) ἐκ, John 8, 42 cf. 15, 26; uziddja fram attin John 16, 28; gaggith manne sums fram this fauramathleis synagogeis (probably *synagogais* according to John 9, 22 and Luke 8, 41) with the ellipsis of *garda*, Luke 8, 49; cf. du fravaurhtis mans galaith Luke 19, 7; qimith parakletus fram attin, John 15, 26; tauhun Jesua fram Kajafin 18, 28; urran gagrefts fram kaisara Luke 2, 1 παρά; afhaims visan fram gutha 2 Cor. 5, 6.

b) of time: Matth. 9, 22. 11, 12. Mark 13, 19, John 8, 44 etc.; especially fram himma ἀπ' αὐτοῦ John 13, 19. 14. 7; fram himma (thamma) nu ἀπὸ τοῦ νῦν Luke 14, 8. 5, 10; fram thamma ex hoc ἐκ τούτου John 19, 12; fram thammei ἐφ' ἧς ex quo Luke 7, 45; fram anastodeinai, from the beginning ἀνωθεν Luke 1, 3. Sceir. I, b; so also: skalkins fram fadreinau ἀπὸ τῶν προγόνων 2 Tim. 1, 3, cf. fram magathein Luke 2, 36.

c. *Fram* in the case of persons and personal relationship expresses, in particular, intellectual receptions, also to be, to become by or through any one; *fram* with its case is, moreover, usually the conceivable subject, Grk. παρά τινος (ἀπό, παρά τινι):

niba saei vas fram attin, sa sahv attan John 6, 46, cf. 7, 29. 9, 16, 33; fram frauin varthsa Mark 12, 11; so fram mis triggva Rom. 11, 27. So after *haus an*, *vitau*, where otherwise *at* is used, f. i. John 8, 38 thatei gasahv at attin meinamma rodja, jus thatei hausideduth fram attin izvaramma taujith. In both cases the Greek original shows παρά with the genitive. — laun ni habaith fram gutha Matth. 6, 1; fram mannam unmahteig ist, akei ni fram gutha, παρά with the dative, Mark 10, 27, cf. Luke 18, 27: thata unmahteigo at mannam; bigast anst fram gutha παρά c. dativ. Luke 1, 30; hazeins vairthith hvarjammeh fram gutha (ἀπό) 1 Cor. 4, 5; skal veitvoditha goda haban fram thaim uta (ἀπό) 1 Tim. 3, 7. So especially in the formulo: ansts izvis jah gavairthi fram gutha 2 Cor. 1, 2. Gal. 1, 3 and more often; — fram sis silbin qiman, rodjan John 7, 17, 18. 8, 42, cf. af sis silbin; — 1 Cor. 16, 2 fram sis silbin lagjai (Cod. B: taujai) παρ' ἐαντὶ τιθέτω appears to be incorrectly understood; it must mean *at*; — stojan fram invindaim jah ni fram vaihaim (ἐπὶ τινος coram) is to be translated: to allow one's self to be judged *by* the unjust.

d. for ὑπό by, periphrasing the subject.

α) In passives: Matth. 6, 2. 8, 24. Mark 1, 5. 8, 31. Luke 1, 26. 8, 29. John 14, 21 etc.

β) In infinitive actives which appear in a passive signification: qath du manageim atgaggandeim daupjan fram is Luke 3, 7, cf. 5, 15. 16, 22. 2. Cor. 1, 16. 13, 11.

γ. In actives which have a passive meaning: Mark 5, 28 manag gathulandei fram managaim lekjam cf. 2 Cor. 11, 16. 1 Tess. 2, 14 (vinnan: πάσχειν); 2 Cor. 2, 6 andabeit (reproof) thata fram managizam. So also in some cases where the Grk. ἐκ appears: John 6, 65: nibai ist atgiban fram attin, cf. 7, 17. 1 Cor. 7, 7; and finally,

\*) See Graff, Althochdeutsche Praepositionen p. 241.



where in the Greek ἀπό in passives is used for ἐπό: Matth. 11, 19. Luke 7, 35. 17, 25. 2 Cor. 7, 13. In this sense is 2 Cor. 2, 3 also to be taken: ei saurga ni habau fram thaimeī (ἀφ' ὧν) skulda faginon.

e. over, in respect of, de, Grk. περὶ τινος (usually bi): hausjandans fram imma; duhve thata hausja fram thus Luke 16, 2; usiddja meritha fram imma Luke 4, 37. cf. Rom. 14, 12; gathrafstidai sijum fram izvis ἐφ' ἑμὶν 1 Thess. 3, 7.

f. for, over (otherwise faur): α) ἐπερ τινος: bidjaid fram thaim anamahtjandam izvis Luke 6, 28; fram im ik veiha; fram izvis hvaihvop 2 Cor. 7, 14. cf. 9, 2; hvoftuli 2 Cor. 5, 12. 9, 3; bida: Eph. 6, 19; aviliudon Eph. 5, 20. cf. 6, 19. — β. περὶ: bidom fram allaim thaim veiham Eph. 6, 18; atbair (sacrifice) fram gahraineinai theinai Mark 1, 44. Luke 5, 14; adjoined: ei gebeina fram imma hunsl Luke 2, 24 τοῦ δοῦναι θυσιάν.

The As. *fram*, O. N. *frâ* have the signification de, over (in e and f). It easily follows from the primitive relation, hither from, in as much as the starting point is taken as the occasion, or cause.

From the root *frama* we get an irregular Gothic verb *\*framjan*, to bring forward, O. H. G. *fremman*, *fremen*, M. H. G. *fremen*; O. S. *fremmjan*, As. *fremman* promere, and more generally used: *facere*, *patrare*, *efficere*. The adjective *framatheis* alienus is formed with the suffix *-tja*, by which adjectives are derived from adverbs: as e. g., the Scr. *ihá-tjas*, this one here, *tatrá-tjas*, that one there, Grk. ἐνθά-σιος περικτος περιστος ἵπιος, Lat. *propi-tiu-s*\*). For its meaning compare the Scr. *paras*, which often stands for *alius*, *diversus*, *oppositus*, *inimicus* and the Latin *per-egre*, *per-egrinus*.

*Fruma*, *frumists*, O. H. G. *fruma*, *frumjan*, *fruo* etc. will be found under C.

B. The radical *a* in *para* is softened into *i*.

a) in the inseparable prefix *fair-*. This being however not its oldest form, as we may suppose an *i* to have been dropped, as may be seen in the O. H. G. *firi-* (*firu fir*) *wizzi*, desire of knowledge, curiosity, M. H. G. *vir-witze*, O. S. *firi-wit*, as well as in the Goth. *fair-veitjan*, to look around with curiosity, to look steadfastly at something. I consider *fair* to be entirely identical with *περὶ* and Scr. *pari*, and it was perhaps the concluding *i* that caused the weakening and assimilation of the radical *a*, as we find in *περὶ* with *παρά*, *ἐπὶ* with *ἀπό*. The strengthening, augmenting idea is also common both to *fair* and *περὶ*, *pari*; *fra-* and *fair-*, when prefixed to the same verb give quite different meanings, e. g. *fair-vaurkjan*, *περι-ποιεῖσθαι* „sich erwirken“, to gain, to acquire, *fra-vaurkjan* on the contrary being „verwirken“ to forfeit, to sin. In O. H. G. *fair* may partly be substituted by *far*, *fer*, *fir*, e. g. *fair-haitan*, *profiteri*, to promise.

The O. H. G. *firi* has the same relation to *fair* as *furi* to *faur*.

b) The root *fira-fir-* is lengthened by *-nja* in *fair-nja*, nomin. *fairnis*, old, *παιλαιός*; *fram* or *af fairnin jera* ἀπὸ πέρυσσι. The suffix is the same as in *airk-nja* holy, *analong-nja* hidden, *silba-siu-nja* eyewitness. O. H. G. *firne*, M. H. G. *virne*, N. H. G. *virn*, *Firner*

\*) Bopp, Vergleichende Grammatik III, 431.

cf. the Goth. *vein fairni*, O. H. G. *vërnerig*, of last year; the O. S. *fera* only in *fernun gère* anno praeterito; the As. *fyrn-* in compositions, e. g. *fyrndagas*, days of old; the O. N. *for-n*, *vetus*, belongs to C. In Sanscrit *prana-s* old is derived from *pra-*, as is *purâ-na-s* = O. N. *for-n* from *purâ*. In Greek we have from *πρό* the comparative *πρό-τερο-ς*, prior, and the adverb *πρόν* = *πρό-ιον*, as the Lat. *pris-* in *pris-cus*, *pris-tinu-s* = *prius*, *pro-ius*\*), I also consider the Grk. *παλα-ίος* closely related, although the change of *r* to *l* is to be found in no other language. And thus may we compare *πάλιν*, backward, with the Scr. *parâ* etc. retro, retrorsum.

I dare not give a decided opinion as to whether the M. H. G. *vërnent*, *vernet*, *vërt*, *vërne*, in the year preceding, is identical with the Scr. *parut* = *parvat* (*vat* = *Ἰέτος* para alius) Grk. *πέρυσι*, so that we should find here preserved a very ancient compound. It appears, however, to me quite improbable, more especially as it cannot be proved in any way that *vërt* is the original form; on the contrary through the O. H. G. *vërnerig* of the preceding year O. S. *fernun gère*, Litth. *përnai* last year, we may suppose an O. H. G. *\*vernun* *\*vernen* *vernent*.,

d. If we could find in *fairnja* the original conception of „turning off“ as alluding to the idea of time, a greater application of the idea of space would be conveyed by *fair-ra*, to the discussion of which we now pass over.

The adj. *fairrs?* is not preserved in Gothic, on the other hand the O. H. G. *fër fërr-ër* As. *feor*, O. N. *fiarr*; its formation is the cause of many difficulties. We cannot make it equal to the Grk. *ποῦδω*, as this form is the last stage after many changes of the ancient original root *προ-τω προ-σσο*\*\*). A combination with *porro* which Pott I<sup>3</sup>, 272 with great probability derives from *\*pro-tro* *\*por-tro* *porro*, would be here more appropriate, if we had only to consider the adverb *fairra*. But as it is we do best to accept Grimm's\*\*\*) derivation, that the root *fair-ra* is derived by the comparative suffix *-ra*, cf. the Scr. *apa-ra*, *adha-ra*, Grk. *ἐπε-ροι*, and we can even maintain the comparison with the Lat. *por-ro*, by deriving it from *pro-ro*, cf. *supe-ru-s* *superâ*, and not as does Pott from *pro-tro*. It is even not impossible that *fair-ra* may also be founded on a metathesis, and that a *fri-ra* existed previously. We can also ally it to *fair*, in which case (cf. the O. H. G. *firi-wizzi*) we would arrive at the supposed primitive form *firira*, which could evidently have easily become *firra*.

In Sanscrit the adj. *parâ-vat* longinquus is derived from *parâ*; ablative: *parâ-vat-as*, e longinquo, locative: *parâ-vat-i*, procul, also *parâ-ka-s*, remotus, longinquus.

The two adverbs of place from the root *fairra* are

α. *fairra*, far, far away, *πόδῳ μακράν*, answering to the question, Where:

Luke 14, 32 *fairra imma visandin*; 15, 13 *land fairra visando*; Eph. 2, 13, 17, *juzei vesuth fairra*, cf. Luke 15, 20; *μακράν, πόδῳ ἀπό*; *fairra* with the dative: *ni fairra is thiudangardjai guths* Mark 12, 34; *ni visandin imma fairra thamma garda* Luke 7, 6. — In connection with verbs denoting movement and followed by a dative, it is only rendered *ἀπό*: *afleithan ἀποχωρεῖν* Matth. 7, 23. Luke 4, 42 (*πορ*), *gaggan* Matth. 25, 41. *πορεύεσθαι*; *galeithan ἀπελθεῖν* Luke 1, 38. 2, 15. 8, 37, *ἀφίστασθαι* Luke, 2, 37;

\*) Curtius, G. Z. p. 267.

\*\*) cf. Curtius 267.

\*\*\*) Grimm, Deutsche Grammatik III 625.

afstandan ἀφίστασθαι Luke 4, 13; aftiuhan fairrastatha ἀπὸ τῆς γῆς ἐπαναγαγεῖν Luke 5, 3; usgaggan ἐξελθεῖν Luke 5, 8; skaidan χωρῆσθαι 1 Cor. 7, 10.

β. *fairrathro*, from afar μακρόθεν: Mark 8, 3. 11, 13. Luke 18, 13; ἀπὸ μακρόθεν: Matth. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23; νόρῳθεν Luke 17, 12.

In O. H. G. we have the adj. adv. *fërre*, procul, longe, valde, also in the Accusative case: *fërron*, M. H. G. *vërren*. The comparative of the adverb is *vërrôr*; the superlative *vërrôst*; M. H. G. *vërrer*, *vërrest*; *fërrana* and *ferrano*, also *ferrenân* and in M. G. *vërrens*, M. H. G. *vërren*, from afar. The O. S. *ferr fer* corresponds to the Goth. *fairra*; *ferrane*, *ferran* e longinquo; the As. *feor*, denoting space or time, comparative: *fyr*, *feorr* and *feor*, English *far*; *feorran* also of days gone-bye; O. N. *fiarri* = Goth. *fairra*, as *inni*, *ûti* = *inna*, *ûta*; comparative: *firr*, (cf. the As. *fyr*). — Besides *fër*, *fërro*, *fërron* there yet exists in O. H. G. an adverb *fër-no* procul, M. H. G. *vër-ne*, which therefore is, similar to our N. H. G. *fern*, modified with *-na*, cf. *virni* old.

C. The middle *a* in *para* is weakened into *u*. This points to a decided unison between the Germanic and the Sanscrit, as they both not only weaken the *a*, but what is more important, both use the derivatives of this *pura* chiefly for expressing before, relative both to space and time. As for instance the Scr. *puras*, before, eastern (with the genitive), in front of, before, formerly; *purâ* olim; *pura-tas* before (c. genit.), *puras-tât*, in front of, formerly, before (with the genit.) *purâ-na-s* and *purâ-tana-s* old; *pâr-va-s*, anterior, prior, maior natu. On the other hand in the Grk. words *πάρως* formerly, *προ-πάρωθεν* before, the vowel *a* is preserved as is also the case in the Zd. *para*, before, *parô* formerly, *parê* before.

In the Gothic there are unfortunately but two adverbs derived from *pura*. It is to be deeply regretted that comparatively so few remains of the oldest and most ancient Germanic dialect have come down to us, otherwise we should have been enabled to quote a larger number of Gothic derivations.

a. *faur* α. before as an adverb: ei atlagidedeina *faur* ἵνα παραθῶσι Mark 8, 6; bithragjands *faur* προδρομῶν ἔμπροσθεν. Evidently we have here traces of the so-called separable, or free composition of particles. In Gothic the adverb in composition with a verb is otherwise inseparable and is almost entirely placed before the verb.

β. In composition either with verbs or with nouns *faur* has the meaning of before, alluding to space or time, over, past, passed by; Grk: *προ-* and *παρα-*.

γ. As a preposition *faur* (O H G. *furi*) has the original notion of „vor-hin“ before, „vorn-hin“ along, in front, and governs the accusative only, corresponding also to the Grk. *παρά* local before, *πρό* temporal before, *ὑπέρ* figuratively used (with the Genitive: for.\*)

a. in reference to place: α. „vorn-hin“ forward in front, along, Grk. *παρά τινα*, Lat. secundum, e. g. hvarbands *faur* marein Mark 1, 16. ganganti nâh themo sêvnu Tatian 19, 1; galaith *faur* marein Mark 2, 13; sum gadraus *faur* vig Mark 4, 4. Luke 8, 5 sumu fielun nâh themo uuege Tatian 71, 2; blinda sat *faur* vig „hatte sich gesetzt vorn an den Weg“ Mark 10, 46; Luke 18, 35 nâh themo uuege Tat. 115, 1; thize *faur* marein Tyre τῆς παραλλίου Τύρον Luke 6, 17;

\*) cf. Grimm, Deutsche Grammatik IV, 785; Graff, Ahd. Praepositionen 130f.

*β.* before (where, whither?): galaith faur gard εἰς τὸ προαύλιον Mark 14, 68; atlagidedun faur tho managein παρέθηκαν τῷ ὄχλῳ Mark 8, 6; ni bisnivam faur thans anaslepandans οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας 1 Thess. 4, 15; cf. Tatian 40, 1 uuaz ih gisezze *furi* inan and 106, 1 furiloufenti *furi* inan.

*b.* in reference to time before, a while ago, Grk: πρὸ τινος, Lat. ante: faur mel πρὸ καιροῦ Matth. 8, 29. 1 Cor. 4, 5. Skeir. VIII, a., faur mela aiveina 2 Tim. 1, 9. Tit 1, 2; faur jera fidvortaihun 2 Cor. 12, 2; faur gaskaft, gasatein fairhvaus John 17, 24. Eph. 1, 4; faur hanins hruk πρὶν ἀλέκτορα φωνῆσαι Matth. 26, 75; — faur thata Skeir. III, a antea.

*c.* figuratively used for ὑπέρ τινος, pro, originally to step in front of some one to protect, to defend them, and then more commonly in favour of, and to their advantage; e.g:

saei nist vithra izvis faur izvis ist Mark. 9, 40. Luke 9, 50, ther dâr nist uuidar iu fnri iuih ist Tatian 95, 2; giban saivala faur managans lun Mark 10, 45. gëban sin ferah . . furi managê Tat. 112, 3; hairdeis sa goda saivala lagjith faur lamba John 10, 11, cf. 13, 37. 15, 13 etc.; gasaljands sik faur uns hunsl Skeir I, a; faur ina baltheth pro eo audet II, a; mith baltheth faur sunja insakan audacter pro veritate dicere VIII, c; faur ina rodjan VIII, d.

*b. faura* as an adverb of place: in front of: du thaim thoei faura sind τοῖς ἔμπροσθεν Phil. 3, 14; — of time: previous to πρότερον: 1 Tim. 1, 13; Skeir I, c tho faura ju us anastodeinai garaidon garehsn, illud jam ex initio praestitutum consilium; we find it added in thize faura haitanane τῶν κεκλημένων Luke 14, 24. *Faura* is certainly not here intended to „indicate the perfect tense“ as is argued by Löbe-Gabelentz\*. Like the Grk. *προ-* it is joined to verbs which are already connected with a preposition: svasve faura dustodida καθὼς προενήρξατο sicut prius incoeperat 2 Cor. 8, 6; managai thize faura fravaurkjandane πολλοὶ τῶν προημαρτηκότων multi eorum qui jam antea peccaverint, indicating in this case — it is true — the Perfect Participle. — It is almost superfluous in bi thaim faura faursnivandam ana thuk praufetjam κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, as *faursnivandam* alone would very well render προάγειν. — In composition with verbs *faura* has the meaning of before, previous, in advance of, ahead, the Grk. *προ-* Lat. *prae-*.

The preposition *faura* is one of place, before, and always governs the dative, which is here, as with *af*, *fram* and *us*, the representative of the ablative. As a proof of this we have the Sanskrit construction puras, purâ and the Lat. *prô*, *prae*\*\*; O. H. G. *fora*; — *faura* has the same relation to *faur* as *in* with the dative has to *in* with the accus., cf. *nehva*, *nehv*.

It stands a., indicating relations to space: before, in front, coram, ante, for the Grk. ἔμπροσθεν τινος: Matth. 6, 2. 11, 10. 26, 70. 27, 11. Mark 1, 2. Luke 5, 19. 7, 27. 19, 27. John 10, 4 etc.; for ἐνώπιον Luke 14, 10; for κατενώπιον Col. 1, 22; for πρὸ προσώπου Matth. 11, 10. Mark 1, 2. Luke 9, 52; faura augam κατ' ὄφθαλμούς Gal. 3, 1; driusan

\*) Löbe Gabelentz, Ulfilas p. 202.

\*\*) cf. Delbrück, Ablativ, Localis und Instrumentalis, p. 23.

*faura* fotum παρὰ τοὺς πόδας. — *driusan* also admits of *faur*: *fraiv* gadraus *faur* vig Mark 4, 4, cf. in *thaurnuns* gadraus Mark 4, 7 and gadraus in *midumai* *thaurnive* Luke 8, 7; — *vas* *fauva* marein Mark 5, 21, but *galaith* *faur* marein Mark 2, 13; *atsatjan* *faura* *fraujin* παραστήσαι τῷ κυρίῳ Luke 2, 22; *gasatjan* *faura* sis παραστήσαι παρὰ c. dat. Luke 9, 47 and Rom. 14, 10 *gasatjanda* *faura* *stauastola*; *satjan* is also followed by *in* c. dat.

*faura* in the sense of *subjection*, inferiority: *alla* *gakunnan* sic *faura* *imma* ὑποταγῇ αὐτῷ τὰ πάντα 1 Cor. 15, 28.

of overruling, preference: *fraujinon* *faura* *vaira* αὐθεντεῖν ἀνδρός 1 Tim. 2, 12, otherwise *fraujinon* always governs the simple dative.

b. relative to time: before *prô*: is *ist* *faura* *allaim* Col. 1, 17; *thaiei* *vesun* *faura* *mis* Neh. 5, 15.

c. indicating separation, *protection* after the verbs to fly before, to guard from, to conceal etc., in order to express an object, the sight of which is the cause of fear, Grk. ἀπό: *atsaihwith* *faura* *liugapraufetum* Matth. 7, 15 cf. Mark 12, 38. Luke 20, 46; *gathlahu* *faura* *imma* Mark 14, 52. cf. John 10, 5; *baigan* *faura* τηρεῖν ἐκ John 17, 15; *thliuhan* *faura* *thamma* *anavairthin* *hatiza* Luke 3, 7; *gafalh* *sik* *faura* *im* John 12, 36; cf. Luke 10, 21. 19, 42.

d. before, expressing a hindrance, an object which obstructs our path, Grk. διὰ τῶα (ἀπό):

*ni* *mahta* *Jesu* *gasaihvan* *faura* *managein* ἀπὸ τοῦ ὄχλου Luke 19, 3; *ni* *mahta* *nehva* *qiman* *faura* *managein* Mark 2, 4. cf. Luke 8, 19; *faura* *Fareisaium* *ni* *and-haihaitun* John 12, 42.

In a quite causal sense is *faura* *fahedai* used: διὰ τὴν χαράν „um der Freude willen,“ *prae* *gaudio* John 16, 21, „for the sake of joy.“

As the formation of the two adverbs, *faura* agrees entirely with the Scr. *purâ*, consequently it is also instrumental; O. H. G. *vora*, *vore*; M. H. G. *vore*, *vor*; O. S. *fora*, *for*, *far*; As. *fore*. — The O. H. G. *furi*, *fura*, *fure*, equal in meaning and construction to the Goth. *faur*, seems to permit the supposition that *faur* has lost a final *i*. Here also we shall have to explain the preserving of the final vowel as due, like the Grk. περὶ etc., to a mere accentuation of the last syllable.

The original difference between *faur* and *faura* consisted in this, that *faur* answered the query whither, which is also confirmed by its invariable union with the accusative case, while *faura* answers to the question where? Later the Gothic as well as the High-German dialect used both forms to make abstract distinctions. In O. S. *fora*, *for*, *fur* and *furi* exist indeed beside one another, but they govern both the dative and the accusative and blend with each other in their meaning. In As. *fore*, corresponding to the Goth. *faura*, is a preposition which governs the dative; while *for* governs both cases. — This *for* has the same relation both to the Goth. *faur* and to the O. N. *for*. — I cannot well explain the significance of the O. N. *fyrir* *fyrri* together with *fyr* *fyrir* *fur*; *fyrir* must be comparative, Goth. \**faurisa* *fauris*, O. H. G. *vuriro*; *fyrri* on the other hand, which occurs also in the meaning of ere, sooner, before beside the evidently comparative *fyr* (= *fyr* (i) r, cf. *firr* from *fiarr*, *fiar*) has the same *i* as *fiarri* = Goth. *fairra*. If *fyrir* is a genuine form — to avoid the supposition that the termination of the com-

parative, Goth. *is-a*, has been exceptionally preserved in the *-i* — we might be able to trace back *fyrir* to \**faurar*, O. H. G. *vurar*, as *yfar* to *ufar*.\*

To complete the sequence of *faura* in front of, before, *faur* before, let us assume a Goth. *faura-na* or *faura-thro* from before: An O. H. G. *forana* we may conclude from *foranântig* *foronôntig*, to be above, or in front, summus, supernus. The O. H. G. *for-na*, M. H. G. *vor-ne*, *vor-n* might perhaps — with regard to the Osc. *per-ne* in front of, *per-naio* antiquus — be explained by the ad of addition suffix, Lat: super-nu-s, inter-nu-s etc. The O. S. *for-ana* has the meaning of from before, while *foran*, As. *foran*, usually *bi-foran* (*beforan* As.) is = in front of, before. The O. H. G. adverb *for-n*, M. H. G. *vor-n* (accus. neutr.) olim, O. S. *forn* and *furn*, As *fyr-n*, O. N. *forn*, adjunct. comparative *fornara* old, corresponds to the Scr. *purâ-na-s*. A further formation of *forn* is the O. H. G. *for-ni-k*, *fur-ni-k* antiquus, cf. the O. N. *fyrnask*, to become old, and the above-mentioned Goth. *fairnjā*, O. H. G. *virni*.

The Goth. *faur-is-a*, of which we only have the adv. *faur-is*, meets us again in the O. H. G. *fur-ir-o* prior, superior, melior, M. H. G. *vürer*, superlative *fur-is-t*, M. H. G. *vürst*; O. H. G., O. S. *furisto*, M. H. G., *vürste* princeps, N. H. G. *fürst*; O. H. G. *fir-st* culmen, M. H. G. *vir-st* and *vierst*? will on the contrary have to be derived from *firi- fir-* Goth. *fair-*; As *fyr-r-a*, *fyr-s-t-a* English *first*; O. N. *fyr-r-i*, *fyr-s-t-r*.

*Vora* and *furi* are augmented by the comparative suffix *-tara*, O. H. G. *for-dar*, M. H. G. *vor-der*, prior, anterior, of which the new comparative is *for-dar-ôr*, *for-dr-ôr*, superlative *vor-dar-ôst*, M. H. G. *vorderst*, primus, summus; *fur-dir*, *fur-dar*, *fur-dor*, M. H. G. *vürder*, N. H. G. *fürder*, onwards, forward, henceforth; O. S. *fordhron* plur. = O. H. G. *fordiron* „die Altvordern,“ maiores, forefathers; *furdhor* = O. H. G. *fur-dir*, As. *fur-dhur*, English *fur-ther*, which is also an adjective. In Gothic the adverb would be *faur-thra* or *faur-thar*.

For the O. S. *for-dh* forth, hither, forwards, away, further. henceforth, As. *fordh*, Engl. *forth*, Fries. *forth*, M. H. G. *vort*, let us presume a Goth. *faur-th* or *faura-th*, perhaps formed with the suffix as we find in *πρῶ-τί*, Scr. *pra-ti*, or in *hva-th*, *alja-th*.

The As. *furdhum*, primo, just now, but just, O. N. *fordhum*, heretofore, in old times, are dativ-adverbs, from which we must suppose a superlative-root *fur-ta* primus, cf. the Grk. *πρῶ-τος*.

We have now to consider some other derivations, in which the root is syncopated and the final vowel weakened, namely *fru-ma* primus, which is exactly equal to the Grk. *πρῶ-μος* the foremost; and compared again in *fru-m-is-t-s* (cf. *auhuma* and *auhumists*); O. S. *for-mo*, Fries. *for-ma* and *for-m-est*, As. *for-ma* or *fru-ma*, *for-m-est* and *fyr-m-est*, Engl. *for-m-er* (As. *for-m-ra*?) foremost, all these having the meaning of primus. *Fru-ma* stands perhaps for *faura-ma*. Moreover the Lithuan. *pir-ma-as* pri-mus shows also a metathesis. Scr. *pra-tha-mas* primus; Ecclesiast. Slavon. *prū-vyj*. In O. G. the superlative of *furi*, *furistēr*, forms together with *eristēr* the first ordinal number, O. N. *fyrstr*.

This same formation of the superlative further appears, used figuratively, in the O. M. H. G., M. L. G. *frum* prominent, qualified, good, useful, and later as *vrom*. In the O. H. G. *frumiscast* primordium, *frumi-kidi* (Otfried 4, 34, 12) firstling the original meaning is very prominent, cf. the O. N. *frum verr* primus maritus. Compare the As. *fram* probus strenuus with these secondary forms *from*, *freom*, *frum*; O. S. *from* (Héliand 217: *furmon* Mon., *for-mon*

\*) Grimm, Deutsche Grammatik II, 728.

Cott.); O. N. *framr* prominent, qualified, *frami* thriving, prosperity, advantage with the O. H. G., O. S. *fruma* id. Thus also has *frumjan*, *frumman*, M. H. G. *vrumen*, *vrümen*, O. S. *frummjan* exactly the same meaning as O. H. G. *fremman*, M. H. G. *fremen*, O. S. *fremmian*, As. *fremman*, O. N. *fremja*.

A nice conformity with the Grk. *πρω-ι* we find in the O. H. G. *fruo*, *frua*, *frô*, which has also lost the locative *i*; Scr. *prâtar* mane; in *fruo-ji* (*fruo-ja*) we can compare sound for sound with the Grk. *πρω-ις*.

While these are the principal adverbial words which belong to *apa* and *para*, I am well aware that the Gothic indicates many others which have their origin in these roots. I cannot, however, enter upon a detailed account of them here, but, if spared, will discuss them on some future occasion.





## II. Schulnachrichten.

**1.** Die Herausgabe des Berichts über das Schuljahr 1875/76 erfolgt erst jetzt, nachdem bereits das neue Schuljahr begonnen hat, weil der Unterzeichnete denselben erst dann der Oeffentlichkeit übergeben wollte, wenn er im stande sein würde, über den Ausfall der ersten Abiturienten-Prüfung zu referieren, deren Termin wegen der zu erledigenden gesetzlichen Formalitäten vom Ende des verflossenen Schuljahres in den Beginn des neuen verlegt werden musste. Mittlerweile hat denn nun diese Prüfung, zu welcher das Kaiserliche Reichskanzleramt auf Grund des von E. II. Senat über die äusseren Verhältnisse und die innere Organisation der Schule erstatteten befürwortenden Berichts die Genehmigung erteilt hat, mit einem Erfolge stattgefunden, welcher den Erwartungen entspricht, denen der Unterzeichnete im letzten Jahresbericht Ostern 1875 Ausdruck gegeben hatte. Am 18. 19. 20. Mai wurden die schriftlichen Prüfungsarbeiten angefertigt; das mündliche Examen fand am 24. Mai unter dem Vorsitz des Herrn Schulrat Harms als Commissarius der Oberschulbehörde statt. Beide Examinanden erhielten das Zeugnis der Reife, der eine mit dem Prädicat „gut“, der andere mit dem Prädicat „genügend“. Durch dieses Resultat ist demnach der Beweis geliefert, dass unsere Schule die in dem Normallehrplan festgesetzten Ziele mit ihren Schülern auch tatsächlich erreicht. Ausserdem ist die Schule auch sonst in ihrer inneren Entwicklung während des verflossenen Schuljahres erheblich gefördert worden, namentlich durch die Einrichtung neuer Klassen, welche wegen der stetig wachsenden Frequenz notwendig wurden. Zu Michaelis 1875 wurden die erste Vorschulklasse und die Quinta in zwei parallele Wechselcoeten geteilt. (7 O, 7 M; V O, V M.). Zu Michaelis dieses Jahres wird, was hier gleich erwähnt werden mag, auch die zweite Vorschulklasse und die Quarta in gleicher Weise geteilt werden, (8 O, 8 M; IV O, IV M.) so dass alsdann diese Teilung für alle Vorschulklassen und für die Sexta, Quinta und Quarta durchgeführt sein wird.

**2.** Das Schuljahr 1874/1875 wurde am 20. März 1875 mit einer Vorfeier des Geburtstages Sr. Majestät des Kaisers geschlossen. Die Festrede hielt der Unterzeichnete über das Thema: Wie erzieht die Schule zum Patriotismus?

Das Schuljahr 1875/1876 begann am 5 April 1875 mit der Aufnahmeprüfung der neu angemeldeten Schüler und wurde am 8. April geschlossen. —

Gleich beim Beginn dieses Jahres traf die Schule ein schwerer Verlust. In der Nacht vom 5. zum 6. April 1875 erlag Herr Pastor Dilthey, Prediger an der Ev. Reformierten Gemeinde und Mitglied der Schulverwaltung\*) einem schon längere Zeit anhaltenden schweren Leiden. Die Schule verlor in ihm, der stets eine lebhafte Fürsorge für das Gedeihen derselben an den Tag legte, einen treuen Förderer ihrer Interessen. Auch nach dieser Richtung hin hat der Verbliebene sich wie durch seine seelsorgerische Wirksamkeit in der Gemeinde für alle Zeiten ein ehrendes Andenken gesichert. Die feierliche Beerdigung fand am 9. April unter angemessener Beteiligung der Schule statt.

Auch ein hoffnungsvoller Schüler wurde uns in dem Schuljahr 1875/76 durch den Tod entrissen. Am 17. October 1875 starb im Alter von 7 $\frac{1}{2}$  Jahren Johannes Langkam, Sohn des Herrn J. F. Langkam, an der Rachenbräune.

Leider hat uns auch schon im laufenden Schuljahre 1876/77 der Tod heimgesucht.

In der Nacht vom 3. zum 4. Mai c. starb nach sechswöchentlichem Krankenlager Herr Dr. C. Kaempff nach kaum einjährigem Wirken an unserer Anstalt. Der schmerzliche Verlust des im kräftigsten Mannesalter dahingegangenen Collegen ist für uns alle, die wir mit ihm zusammenwirkten, um so fühlbarer, als der von uns Geschiedene durch sein anspruchsloses Wesen, seinen biederer Character sich die ungeteilte Zuneigung aller derjenigen erworben hatte, denen die Gelegenheit geboten war, ihn genauer kennen zu lernen. Die Kunde von seinem Tode erschütterte uns um so mehr, da wenige Tage vorher die erfreuliche Nachricht von der zwar langsamen, aber stetig zunehmenden Besserung des Leidenden eingetroffen war. Da der Verstorbene nicht in Hamburg beerdigt wurde, so beschränkte sich die Kundgebung der Teilnahme von seiten der Schule auf eine von dem Unterzeichneten mit dem üblichen Wochenabschluss verbundene Gedächtnisfeier und auf Blumenspenden, mit welchen Schüler und Lehrer den Sarg schmückten. —

Bald nach diesem traurigen Ereignisse ereilte am 23. Mai der Tod in wahrhaft schrecklicher Weise einen unserer Vorschüler, Albert Mader, 7 Jahre alt, Sohn des Herrn F. M. A. Mader. Der Knabe, welcher nach vielen Jahren der Sorgen und Mühe nun gerade anfang, seinen Eltern durch eine kräftigere Entwicklung Freude zu machen, wurde, als er auf den Omnibus wartete, von der Peitsche des Omnibus-Kutschers so unglücklich getroffen, dass die Peitschenschnur sich um seinen Hals wickelte, und der Knabe von der Gewalt des Ruckes so heftig zu Boden gerissen wurde, dass ein Bruch der Wirbelsäule und damit sofort der Tod erfolgte. So sahen die Eltern ihr Kind, welches morgens wohl und munter von ihnen gegangen war, als Leiche wieder. Möchte die Zeit bald ihren herben Schmerz lindern!

Doch wenden wir uns von diesen traurigen Ereignissen des neuen Schuljahres wieder zu dem Schuljahr 1875/76 zurück.

Gemäss einer Verordnung der Schulverwaltung, wonach der Unterricht um 12 Uhr ausgesetzt werden soll, wenn um 11 Uhr 22 ° R im Schatten sind, wurden an einigen Nachmittagen des Sommersemesters 1875 die Schule der Hitze wegen um 12 Uhr geschlossen.

Zur Belebung und Förderung eines kameradschaftlichen Sinnes unternahmen die meisten Ordinarien mit ihren Klassen Spaziergänge in die Umgegend, wobei den Schülern Gelegenheit

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\*) Durch ein Versehen ist Herr Pastor Dilthey in dem Jahresbericht von Ostern 1875 unter den Mitgliedern der Schulverwaltung, der er seit ihrer Einrichtung angehörte, nicht genannt worden.

geboten wurde, sich an heiteren Spielen im Frieden zu ergötzen. Mit den oberen Klassen wurde ein grösserer Ausflug in das Alstertal unternommen, der einen ganzen Tag in Anspruch nahm. Hinsichtlich dieser Excursionen richtet der Berichterstatter an die Eltern die Bitte, sie möchten dieselben in jeder Weise fördern, da sie wesentlich dazu beitragen, in den Schülern das Gefühl der Gemeinsamkeit und Zusammengehörigkeit zu beleben, und eine in hohem Grade wünschenswerte Annäherung zwischen Lehrern und Schülern herbeizuführen, wie sie durch den Verkehr in der Schule während der Lehrstunden nicht in gleichem Masse erreicht werden kann.

Am 2. Juli 1875 wurde die Schule einer eingehenden Revision durch Herrn Schulrat Harms unterzogen, welcher sich nach dem Ergebnis derselben bereit erklärte, ein Gesuch der Schulverwaltung um Verleihung der Berechtigung zur Abhaltung einer Abiturientenprüfung, durch welche die Qualifikation für den Militärdienst als Einjähriger erworben wird, bei den massgebenden hohen Behörden zu befürworten.

Am 2. September fand zur Feier des Sedantages ein Schulactus statt. Die Festrede hielt Herr Küssner. Gesänge des Sängerkhors und Declamationen einzelner Schüler belebten die Feier, die sich einer grossen Beteiligung von seiten der Freunde unserer Schule zu erfreuen hatte.

Bei der diesjährigen Feier des Geburtstages seiner Majestät des Kaisers hielt Herr Dr. Reinmüller die Festrede.

Im Anschluss an diese kurzen Notizen über unsere Schulfeste kann der Unterzeichnete nicht unterlassen, an dieser Stelle Herrn Gustav Eichhoff, Schriftführer der Schulverwaltung, seinen Dank dafür auszusprechen, dass er sich stets in freundlichster Weise bereit finden lässt, unsere Schulfeierlichkeiten durch wohlgelungene Festlieder zu verschönern.

3. Gegen den Schluss des Schuljahres 1874/75 schied Herr cand. Feicke, der seinen Unterricht längere Zeit in folge eines schweren Falles nicht hatte erteilen können, aus dem Collegium der Realschule, um die selbständige Leitung einer Pensions- und Lehranstalt zu übernehmen. Die von ihm erteilten Religionsstunden übernahm für das Sommersemester interimistisch Herr Otto Vigouroux. Neu in das Collegium traten Ostern 1875: Dr. Kalt; Dr. Kaempff; Dr. Dahlmann. Der Letztere hat Ostern eine Stelle an der Handelsschule in Leipzig übernommen. Dr. Kämpf ist, wie berichtet, durch den Tod abberufen. Trotz der eifrigsten Bemühungen konnte statt seiner nicht sofort eine neue Lehrkraft gewonnen werden, die alle ihm zugewiesenen Lehrstunden hätte übernehmen können. Einen Teil der Stunden hat Herr Dr. Reinmüller übernommen, der für das Sommersemester aus dem Lehrercollegium der Anstalt ausgeschieden war; einen Teil Herr Dr. Eberlin; einzelne Stunden sind von andern Collegen bereitwilligst übernommen worden. Zu Michaelis 1875 traten in das Collegium die Herren: cand. min. Egge; Lohse; Frese; zu Ostern 1876: Herr Heckmann, so dass das Lehrercollegium sich folgendermassen zusammensetzt: Direktor Dr. Boettcher; Küssner; Moll; Dr. Kalt; cand. min. Egge; Johannssen; Behrendt; Heckmann; Kroes; Frese; Rossner; Lohse; Janssen. Dazu kommen noch als wissenschaftliche Hilfslehrer: Dr. Reinmüller, welcher mit dem Beginn des nächsten Wintersemesters wieder als ordentlicher Lehrer in das Collegium eintritt; Dr. Eberlin; Laban; und die technischen Hilfslehrer: Clauss (Zeichnen) und Feldwebel Klomfass (Turnen und Exerzieren.)

4. In der Abiturientenprüfung am 24. Mai erhielten das Zeugnis der Reife:

1. Kurt Merkel, Sohn des Herrn Kaufmann Karl Merkel, 2 $\frac{1}{2}$  Jahr Schüler der Realschule, zwei Jahr in Prima, mit dem Praedicat „genügend.“ Er will sich dem Baufach widmen und zwar namentlich sich für Wasserbauten ausbilden.

2. Konrad Zoder, Sohn des verstorbenen Herrn Kaufmann Zoder,  $3\frac{1}{2}$  Jahr Schüler der Realschule, 2 Jahr in Prima, mit dem Prädikat „gut.“ Er will Kaufmann werden und ist bereits als Lehrling in ein hiesiges Bankgeschäft eingetreten.

5. Beim Beginn des Sommersemesters 1875 wurde die Schule besucht von 404 Schülern, von denen 220 auf die Realklassen und 184 auf die Klassen der Vorschule kommen. Beim Beginn des laufenden Schuljahres (1876/77) wurden die Vorschulklassen von 221 Schülern, die Realklassen von 229 Schülern besucht; demnach beziffert sich die Gesamtzahl unserer Schüler auf 450 Knaben. Es hat sich also die Frequenz in 4 Jahren fast verdreifacht.

6. Die von dem Unterzeichneten entworfene und am 9. September 1874 von der Schulverwaltung angenommene Schulordnung hat wesentlich dazu beigetragen, das Verhältnis zwischen Haus und Schule nach bestimmten Normen zu regeln. Für manche Fälle hat dieselbe sich aber trotz alledem nicht als ausreichend erwiesen. Da nun in folge der zahlreichen Anmeldungen zu Ostern c. die erste Auflage der Schulordnung vergriffen und eine neue notwendig geworden ist, so wird bei der Herausgabe derselben, die im Laufe des Sommersemesters erfolgen soll, für die möglichst vollständige Aufnahme derjenigen Bestimmungen Sorge getragen werden, welche sich im Interesse einer auf bewährten Grundsätzen der Pädagogik beruhenden Schuldisziplin und zur Herbeiführung einer nach einheitlichen Prinzipien geordneten Administration als notwendig herausgestellt haben.

Bei der Gelegenheit kann der Unterzeichnete nicht unterlassen, auf das Irrtümliche der Ansicht einiger Eltern hinzuweisen, die da meinen, dass Schulordnung und Normallehrplan nun in allen Einzelheiten für alle Zeit ohne die Möglichkeit einer zweckmässigen Aenderung fixiert seien. Wäre dem so, dann wäre die Schule ja nicht mehr ein der Vervollkommenung fähiger und auch derselben stets bedürftiger lebendiger Organismus, sondern eine jeder Entwicklungsfähigkeit beraubte und also zu langsamem Dahinsinken prädestinierte Schöpfung, da ja auf diese Weise jede Möglichkeit irgend einer Verbesserung, irgend eines Fortschrittes von vorne herein ausgeschlossen wäre. Was fest steht, ist das Ziel, dem die Schule nachstrebt, und dafür, dass dieses Ziel nicht ausser acht gelassen wird, sorgt die Controlle des Staats, welche namentlich durch die Abgangs-Prüfungen ausgeübt wird. Innerhalb dieses Zieles aber muss sich die Schule jede Freiheit der innern Organisation vorbehalten, so weit dieselbe nicht etwa durch allgemein gesetzliche Bestimmungen beschränkt ist. —

Die Schule muss es ferner auch als ihr gutes Recht in Anspruch nehmen, dass sie in ihren Bestrebungen bei den Eltern ihrer Schüler die bereitwilligste Unterstützung findet. Ist dies nicht der Fall, so kann sie nicht den bestimmenden Einfluss auf ihre Schüler ausüben, welcher die erste und unerlässlichste Bedingung einer angemessenen Förderung derselben ist. Die Autorität der Schule ist ein von dem elterlichen Hause erborgte; sie wird dem Lehrer übertragen mit dem Moment, in welchem das Kind einer Schule übergeben wird. Dann aber muss die elterliche Autorität aber auch für alles, was mit der Schule zusammenhängt, vertrauensvoll und rückhaltslos der Schule übertragen werden, gerade so, wie der Vater sich zu Gunsten des Lehrherrn, dem er seinen Sohn als Lehrling anvertraut, mit Beziehung auf alle Anordnungen desselben, welche behufs einer sachgemässen Aneignung des zu erlernenden Berufes getroffen werden, seiner väterlichen Autorität begiebt. Im Interesse der Schüler richtet daher der Unterzeichnete an die Eltern derselben die dringende Bitte, sie möchten niemals ihre Kinder veranlassen, irgend welche Anordnungen der Schule geflissentlich unberücksichtigt zu lassen oder gar sich hinsicht-

lich der Nichtbeachtung derselben auf einen speciellen Befehl der Eltern zu berufen. Falls diesen einmal die Notwendigkeit oder Berechtigung irgend einer Anordnung nicht sofort einleuchtet, so wird, wie es die Erfahrung gezeigt hat, eine Rücksprache mit dem Unterzeichneten (Sprechstunden von 12 — 1 Uhr) gar leicht die wünschenswerte Klarlegung des Sachverhaltes herbeiführen; immer aber müsste zunächst der betreffenden Anordnung im Interesse der Gesamtheit, womit ja wiederum die Wohlfahrt des Einzelnen im engsten Zusammenhange steht, Folge geleistet werden. —

*Dr. Carl Boettcher.*



### III. Verteilung der Stunden im Sommersemester 1875.

Namen und Ordinarat.	I A.	I B.	II.	III.	IV.	V.	VI.M.	VI.O.	1. Versuchs- klasse 7.	2. Versuchs- klasse 8.	3. Versuchs- klasse A. 9 A.	3. Versuchs- klasse B. 9 B.	Summe der Stunden.
1. Dr. Dr. Beettoher Ord. in I A.	3 Gesch. 3 Geogr. 5 Franz.												11
2. Küssner Ord. in I B.	5 Deutsch	4 Deutsch 3 Gesch.	4 Deutsch 3 Gesch.	2 Gesch.	2 Gesch.								23
3. Moll Ord. in II.		4 Franz. 5 Engl.	4 Franz. 4 Engl.			8 Franz.							24
4. Dr. Kaempf	2 Math. 2 Algebra 2 Rechnen	2 Math. 2 Algebra 2 Rechnen	2 Math. 2 Rechnen	3 Botanik	2 Botanik		2 Botanik						23
5. Dr. Kalt Ord. in III.		3 Geogr.	3 Geogr.	4 Deutsch 5 Franz. 2 Geogr.	4 Deutsch		3 Geogr.						24
6. Dr. Dahmann Ord. in IV.	4 Engl.			6 Engl. 5 Franz. 2 Geogr.									23
7. Dr. Reinmüller Ord. in V.	2 Physik	2 Physik	2 Physik 2 Algebra	2 Math. 2 Algebra 2 Rechnen	3 Math.	5 Rechnen 2 Botanik							24
8. Behrendt Ord. in VI. M.					2 Rechnen	2 Religion 2 Singen	5 Deutsch 6 Franz. 2 Singen	2 Religion 5 Singen	1 Singen	1 Singen	1 Singen		31
9. Johannesen Ord. in VI. O.					2 Schreib.	3 Schreib.	3 Schreib.	6 Franz. 5 Deutsch 3 Schreib.			5 Rechnen		27
10. Kress Ord. in 7.						5 Deutsch			10 Dtsch.	10 Dtsch.	2 Ansch.		27
11. Resmer Ord. in 8.									4 Ansch. 4 Schreib.	6 Rechnen 4 Ansch. 4 Schreib.		5 Rechnen	27
12. Waschke Ord. in 9 A.		2 Turnen		2 Turnen			5 Rechnen 2 Religion 2 Turnen		1 Turnen	1 Turnen	9 Deutsch 4 Schreib. 1 Turnen		29
13. Janssen Ord. in 9 B.						3 Geogr.		3 Geogr.	6 Rechnen			9 Deutsch 4 Schreib. 2 Ansch.	27
14. Vigoureux wissenschaftlich. Hülfslehrer.		2 Religion	2 Religion	2 Religion	2 Religion								8
15. Laban Fachlehrer.	2 Chemie	2 Chemie	2 Chemie					2 Botanik					8
16. Claus techn. Hülfslehr.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.				16
17. Feldw. Klotz Turnlehrer.	Turnen in den Klassen I A. bis VI. O in Verbindung mit Waschke.												6
Summa der wöchent- lichen Stunden.	36	36	36	36	36	34	32	32	26	26	22	22	

# IV. Verteilung der Stunden im Wintersemester 1875/76.

Namen und Ordinariat.	I A.	I B.	II.	III.	IV.	V. O.	V. M.	VI. O.	VI. M.	1. Vorber.- klasse 7 O.	1. Vorber.- klasse 7 M.	2. Vorber.- klasse 8.	2. Vorber.- klasse 9 A.	2. Vorber.- klasse 9 B.	Summe der Stunden.
1. Dir. Dr. Beethofer Ord. in I A.	3 Gesch. 3 Ggr. 5 Franz.														11
2. Küssner Ord. in I B.	5 Dtsch.	4 Dtsch. 3 Gesch.	4 Dtsch. 3 Gesch.	2 Gesch.	2 Gesch.										23
3. Meil Ord. in II.	4 Engl.	4 Franz.	4 Franz. 4 Engl.			3 Franz.									24
4. Dr. Kaempf	2 Mthm. 2 Algeb. 2 Rechn.	2 Mthm. 2 Algeb. 2 Rechn.	3 Mthm. 2 Rechn.	3 Ntrk.	2 Ntrk.		2 Ntrk.		2 Ntrk.						25
5. Dr. Kalt Ord. in III.		3 Ggr.	3 Ggr.	2 Ggr. 4 Dtsch. 5 Franz.	4 Dtsch.				3 Ggr.						24
6. Dr. Dahmann Ord. in IV.		4 Engl.		6 Engl.	5 Engl. 5 Franz. 2 Ggr.;										23
7. Dr. Reismüller Ord. in V. O.	2 Physk.	2 Physk.	2 Physk. 2 Algeb.	2 Mthm. 2 Algeb. 2 Rechn.	3 Mthm.	5 Rechn. 2 Ntrk.									24
8. Cand Eggs Ord. in V. M.		2 Relig.	2 Relig.	2 Relig.	2 Relig.		5 Dtsch. 8 Franz. 3 Ggr.								24
9. Johannsen Ord. in VI. O.					2 Schrb.	3 Schrb.	3 Schrb.	3 Schrb. 6 Franz. 5 Dtsch.						5 Rechn.	27
10. Schrendt Ord. in VI. M.					2 Rechn.	2 Relig.		2 Relig. 5 Rechn.	5 Dtsch. 6 Franz.						31
	2 Singen				2 Singen		2 Singen		1 Singen		1 Singen	1 Singen			
11. Kress Ord. in 7 O.						5 Dtsch.				10 Dtsch. 4 Ansch.		10 Dtsch.			29
12. Frese Ord. in 7 M.						5 Rechn. 2 Relig.				10 Dtsch. 4 Schrb.		1 Turn.			29
	2 Turnen				2 Turnen		2 Turnen		1 Turnen						
13. Reesner Ord. in 8.									Relig.	4 Schrb.	4 Ansch.	6 Rechn. 4 Schrb. 2 Ansch.	5 Rechn.		27
14. Janssen Ord. in 9 A.						3 Ggr.		3 Ggr.		6 Rechn.			9 Dtsch. 4 Schrb. 2 Ansch.	1 Turnen	28
15. Lohse Ord. in 9 B.									3 Schrb. 5 Rechn.		6 Rechn.			9 Dtsch. 4 Schrb. 2 Ansch.	29
16. Laban Fachlehrer.	2 Chem.	2 Chem.	2 Chem.					2 Ntrk.							8
17. Claus Technischer Hilfs- lehrer.	2 Zeichnen		2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.	2 Zeichn.						16
18. Feldwebel Klemfuss Turnlehrer.	Turnen in den Klassen I. A bis VI. M in Verbindung mit Frese.														6
Summa der wöchent- lichen Stunden.	36	36	36	36	36	34	34	32	32	26	26	24	22	22	























